

THE CHURCHMAN'S MAGAZINE.

VOL. IV.]

DECEMBER, 1825.

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THE
CHURCHMAN'S MAGAZINE.

VOL. IV.]

DECEMBER, 1825.

[No. 9.

For the Churchman's Magazine.

SCIENCE *the handmaid of* RELIGION.

(Concluded from page 230.)

For continuing this article to the present extent, to the exclusion of a greater variety, perhaps some apology is due to the reader. And since acknowledgement of the truth always furnishes the best apology, vanity, together with the believed importance of the subject, may have had some share in producing this prolixity. But however this may be, with the conclusion of the current year, an extract from the conclusion of the whole course of Lectures shall finish the series.

It is much the fashion of the present day, among scientific men, to think that philosophy and the religion of the Bible are at variance with each other. It has therefore been the fundamental object of these Lectures to evince that they go hand in hand in the enlargement of the human mind, and the increase of our well-being: that when unsophisticated by superstition on the one part, and the overweening pride of reason on the other, they mutually aid each other, in moderating and softening the passions, in elevating the soul to noble purposes; to invigorate all its powers; and render man a reasonable being indeed; a being that can look forward with a firm and unshaken confidence to a more glorious destiny than what his present state affords, or can promise. On the suggestions of divine wisdom at first, many improvements

have been made, and are daily making, which brighten our future prospects. But there is yet a heavy load of obstacles in the way, arising from the frailty of our material bodies, and more from the corrupt passions, and perverse inclinations introduced by the original defec-tion from the will of the Creator. Let pride then stand checked, while benevolence and perseverance go forth to the work of improvement. The vineyard is large, and the Steward of the Great Householder stands ready at the end of each one's day of labour, to pay his wages. The reward shall be not according to what he has done in amount, but the faithfulness with which he has entered the field, and laboured to do his best.

The Arts in which manual operation has little concern, such as those commonly called the *Learned professions*; the *Fine Arts*, contributing mostly to embellishment, as *Painting, Poetry, and Oratory*; and above all, such as turn wholly upon the operations of mind, have been almost wholly passed in silence—This has been done not because they were supposed to afford no considerations bearing on the main point in view; but purely because they are already sufficiently discussed; their origin and history is well known; their theory and principles illustrated in numerous productions. For these reasons, the arts concerned in the transformation of material things, have been kept almost exclusively in view—Or in other words, it was the ac-

commodation of the material body, by the productions of art, which was intended to be discussed; and that because in works treating of the rise and progress of human society, these things seem hitherto to have been too much neglected.

And now that we have the conclusion in view, upon what a wide field have we endeavoured to turn the attentive mind! What a complex scene of things has passed in view! How many marks of creating wisdom, power, and goodness have appeared! And how much skill, sagacity, and persevering labour of the human race has been presented! Can the contemplative mind ever satiate with viewing the brilliant pictures that swim before the imagination! The decorations of the most splendid theatre; the scenes of the most celebrated Poets, in the hands of the best performers; the parade, pomp, and pageantry of Kings and Emperors, in their highest glory—your Cyrus's, Alexanders, and Napoleons, on their days of coronation, or victorious triumphs; what are all these but vain and empty trifles, quickly palling upon the sense, when compared with the *Drama* of human society, from the earliest times to the present day? As with the scenery in a real *Drama*, the manner how it is contrived, or from what it proceeds is kept out of view, the more to interest, and command attention; just so in the history of the arts, those really the most prominent are unseen; we know not from whence they come; but this we are sure of, there is a skilful hand behind the curtain, which contrived, and still continues to operate on the scenery; not merely for our amusement, but for our most substantial enjoyment. In this case we are sure there is no trick, no

magical illusion, got up for an hour's entertainment; but all is a verity as it appears; and every moment, to the end of life, are we enjoying its solid, not fictitious pleasure.—Nay more, we ourselves may become both spectators and actors in the scene. If then we be not destitute of reflection, and feeling, our ambition must be roused to act well our part, under the direction of the Great Author and constant Spectator of the scene.

When we contemplate the blessings of art, and the progress it has made; when we view the half-naked, or skin-clad savage, seated on the ground, gorging his raw flesh; the earth for his table and chair, his fingers for his knife and fork, then prostrating himself under the canopy of the sky, or within his smoky cabin, with the bleak wind whistling round his head—When on the other hand we look at the comfortable or elegant mansion; the warm apartment within; the mahogany table loaded with china, glass, or silver and gold vases, adding a zest to the entertainment—When we think of our carpets and beds of down, our blazing hearth, or soothing stove, around which the wintry storms roar in vain; how should we bless him that gave man knowledge and skill thus to accommodate himself with countless blessings. The ferocious passions of the lion and the tiger are softened into benevolence, love, and sympathy; grossness and impudence give way to modesty, decency, and kind social affections. And thus it is that human society unites and harmonises its millions and tens of millions into one orderly mass—

“Hence every form of cultivated life,
In order set, protected and inspir'd,
Into perfection wrought. Uniting all,

Society grew numerous, high, polite,
And happy."⁺

But here we stop not in our reflexions on the effects of Art. Far from it. For they lead to contemplations on the sources of pure mental enjoyment. So soon as the body is accommodated with comfort and convenience, the mind, that active principle within, to find employment, takes wing and soars away after more elevated and distant objects. Hence all the grand discoveries in the science of matter. Here how immense, how numerous are the improvements! Nothing great, nothing minute is beyond man's reach. Forests are prostrated—the waving corn, the smiling garden and the stately dome take their place—The hardest rocks are rent and shaped to his mind—Mountains are perforated, or levelled to their base—The tremendous cataract is controlled, and made to glide gently down the canal—Seas are filled up, and converted into fertile fields—The vast ocean is safely navigated by the unerring guide of a diminutive bar of steel—The globe itself is measured, and its contents accurately registered—And the human eye is enabled to dart its ken far away beyond the solar orb, and make out an inventory of suns and worlds, that wheel their mighty rounds within the concave sphere of infinity.

But lest pride should claim all these wonderful achievements as the productions of our own wisdom, sagacity, and power, it is to be carefully remembered, that they have resulted only from a critical observation of the manner in which one portion of matter operates upon another—All the complex machines

ever invented, which so prodigiously multiply the powers of man, are only ingenious contrivances to give a new direction to the powers of matter; to combine many of those powers, and concentrate them upon some desired object. Thus the elements air, water, and fire have been taught to do our labour in a multitude of cases; and doubtless are still to be taught many more. Yet that wisdom which impressed these powers at first, is still at work, continuing the operation; and we have nothing to do, we can do nothing but carefully watch, and catch plastic nature at her work; and endeavour to imitate her example.

"Superior beings, when of late they saw
A mortal man unfold all nature's law,
Admir'd such wisdom in a human shape,
And show'd a Newton, as we show an
ape."[†]

Be it that we can create no new law, by which to improve the arts; yet high is the merit of discovering those that exist, and directing them to beneficent ends. It is fulfilling the great law of our rational nature. We were made by the wise Creator; our faculties were given that so they might be employed; and so render glory and honour to his name.

But among all the arts that distinguish man's rational nature, is to be reckoned that of reducing language to a visible form, and subjecting it to the inspection of the eye. Whether this art were originally by divine suggestion, or from pure human invention, it almost equally displays the powers of mind; and is adapted to the use of a thinking and reasoning creature. Here we fix and render permanent our thoughts, which enables us to review them at leisure;

* Thompson's Autumn.

† Pope.

to correct erroneous conceptions—to divest our minds of false associations, between words and things—to get rid of the effects of high sounding names, the tricks of oratory, and the fascination of poetic numbers—Here record our thoughts for the instruction of distant ages—Here we converse with friends from antipodes to antipodes—And since the invention of printing, by this art, science flies on every wind from country to country—Men of all regions & languages are brought together, to compare their notions, and thus elicit truth—Reading is brought within the reach of all classes of society—The rich and the poor are set almost on a level in this respect—In this manner science and philosophy, a knowledge of the institutions of civil society, of laws and government; and what is more, of the momentous and all-concerning truths of pure religion, are diffusing themselves into all corners of the earth, and awakening the human mind to a sense of its powers. What is to be the result of all this, no one who reflects; and withal believes that a wise and Almighty Providence reigns in the affairs of men, can doubt. Much less can he, who, by faith looks forward to a brighter day to shine upon the Church on earth. A progress towards that state is advancing with an irresistible *impetus*, which must and will have its way, for so God has ordained. Human passions may retard for a long time, but shall not ultimately defeat its accomplishment. Well then may we say to men, talk not of gratitude, if ye feel none of its emotions towards the Author of your being, under a view of what we have seen, what we now possess, and what we look to in prospect.

Should it be conceded, for argu-

ment's sake, to those who reject the writings of Moses as fabulous, yet there is a space of near four thousand years, on which common history sheds light; during which a succession of improvements in the arts has been advancing. Periods and regions may indeed be named, when they may seem to have been stationary, or even retrograde. But there is reason to think that it is as much in appearance as reality; perhaps more; and that it is only for want of written documents that it is so in appearance. And more than all this; it is certain that during the dark ages in Europe, improvements were advancing in the east, all over the southern part of Asia, with as much vigour as ever before, and much more than since: And no doubt, the researches now making in that part of the world, will soon bring to light much additional evidence on this subject. But suppose the dark ages should be given up, as barren and unproductive, they form but a speck in the chart of human society; and during their continuance the smothered embers gathered heat, to break out with an hundred fold blaze, to enlighten the world: And at the present day the arts are quickening their pace much beyond all former example.

Let these things be duly considered, and where is the mind, pretending to reason, that can escape the conclusion, that in the creature man there is a spiritual soul? Could mere matter and motion thus combine, and separate, abstract, and compare, and unite distant, and seemingly contradictory causes, to bear on the same point? To foresee and provide for long continued operations? To look back on the past, and forward to the future, and unite both with the present. Such high and exalted powers—such re-

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finest and complex achievements bespeak a destiny noble and exalted here; and far nobler hereafter. The individuals of the race are not brought into being merely to propagate their kind, and die, and be no more. They partake of the imperishable essence, that is carrying on the great *Drama*, planned and supported by an all-wise Author, never to have an end; but to be infinitely varied for the display of his own glory.

A power that could bring into existence such a scheme of things, must be wise, must be infinite, must extend to all events, must take cognizance of all we think, and all we do. Could a mere blind unmeaning fate, or chain of we know not what, have produced all this wisdom and contrivance, that should have been going on such a length of time, as has elapsed since man existed, to say nothing of what may have been before, and shall be hereafter? Reason wherever found must say no:—We are then acting a part, under the eye of intelligence; an eye that never slumbers nor sleeps; an eye that seeth all things from the beginning—We are acting a part assigned us by a hand that is never slack, never remits its operations—We are acting a part, not for ourselves alone, but in unison with an infinite whole. How ennobling the thought! How calculated to arouse ambition! To awaken all the latent powers of the soul and body! To animate our best feelings, and invigorate the whole man! To inspire benevolence, generosity, and good-will toward whatever is human?

With these results of reason, Divine Revelation perfectly harmonizes. In the beginning it presents us with the Almighty going forth to the work of Creation:—

“And in his hand
He took the golden compasses, prepar’d
In God’s eternal store, to circumscribe
This universe, and all created things:
One foot he centred, and the other turn’d
Round thro’ the vast profundity obscure,
And said, ‘thus far extend; thus far thy
bounds;
This be thy just circumference, O
world.’”*

All the subsequent dispensations from Heaven to men, are bottomed upon this; that the world is God’s world; and that he exercises over it a universal sovereignty. They are adapted to the progressive and improving state of men, from the beginning to the close of the sacred code; and thence by prophecy to the consummation of all temporal things; or rather to the endless ages of eternity. The indwelling and operations of the Spirit of Grace, is only a mode in which Divine Wisdom carries on his universal providence, over the rational creature man, in perfect unison and harmony with that which he exercises over the irrational and insensitive part of creation.

With these considerations in view, who shall venture to say, he sees no reason to believe he came from the hand of a wise and intelligent Creator, who still exercises a righteous government over him and the world? Who will sink into cold and torpid scepticism; concluding that he is to exist no longer than his momentary stay upon earth; or at most, that he knows nothing of the subject? If any minds are of such a cast, that they cannot help their doubts, as they sometimes say—If they are so rotund as to afford no handle for argument to seize on; they can at least be silent—They need not imitate *the dog in the manger*, and endeavour to deprive

* Milton.

others of that which they themselves cannot enjoy. Let benevolence prevail over their coldness ; and let them leave their fellow-beings to look around and contemplate all nature going on under wise direction—Leave them to behold the storm and tempest sweeping the the earth, and raising the ocean's mountain billows—The volcano, spouting its cataracts of fire—The earthquake sinking islands and cities, and rocking continents to their centre—Let them look at the troubled ocean of human affairs, under the impulse of human passions, ambition, and lust of dominion—Let them contemplate all this, and be able to say ; There is a God above who can say, and who does say, thus far shall ye rage—here stop your fury—and all to my glory. With such a faith always present, piety goes on, benevolently labouring for the good of man, believing itself co-operating with infinite wisdom ; and looking forward to a far more exalted state hereafter. With unabated confidence in the Parent and Author of worlds, it looks to the time when, having shaken off mortality, it shall no longer be obstructed in its progress towards perfection in knowledge ; but shall behold in prospect an infinite world of wonders to be known ; of happiness and glory to be enjoyed.

For the Churchman's Magazine.

CHRISTMAS SERMON.

ZECHARIAH ix. 9, 10.

Rejoice greatly, O daughter of Zion ; Shout, O daughter of Jerusalem ; behold, thy King cometh unto thee ; he is just, and having salvation ; lowly, and riding upon an ass, and upon a colt, the foal of

an ass.—And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off : and he shall speak peace unto the heathen : and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

THESE words are undoubtedly pointed to our Lord and Saviour Jesus Christ ; and St. Matthew declares them to have been fulfilled when he rode into Jerusalem, in the manner here described, while the multitude were shouting hosanna : *that the scripture might be fulfilled, which saith, tell ye the daughter of Zion, behold, thy King cometh ;* citing the words of the prophet. And as the words of the text contain a short account of our Lord's character, and intent of his coming into the world, it is proper to deduce from them some reflections suitable to the present occasion and solemnity.

The prophet has been foretelling the overthrow and destruction of some of the states and kingdoms, bordering on the Jews ; as Tyre and Sidon ; which came to pass, as is well known to those who are acquainted with the history of those times, by Alexander, the great conqueror of nations. He then turns to the Jews, and comforts them with an assurance, that their city and temple shall be saved from the ravages of that destroyer ; *And I will encamp about mine house, because of the army, and because of him that passeth by, and because of him that returneth ; and no oppressor shall pass through them any more ;* which came also to pass : for although Alexander threatened, he did not invade the Holy City. After this, follow the words of the text ; *Rejoice greatly, O daughter of Jerusalem*—which is as if the prophet had said in more words :—Set not

your affections on worldly grand-
 eurs ; look not for kings and con-
 querors to ravage the earth, and
 reduce nations to your dominions
 —While other mighty empires
 shall have had their *Alexanders*,
 their *Scipios*, and their *Cæsars*,
 who with fire and sword shall have
 laid waste provinces and kingdoms,
 and reduced defenced cities into
 ruinous heaps ; who after having
 slain their millions, and made fruit-
 ful lands a barren waste, shall die,
 and the mighty empires they have
 raised shall tumble to ruin, and be
 no more seen—While these things
 are going on, under the Providence
 of God, rejoice, and count it your
 greatest honour and glory, that
 from your nation is to be born the
 Prince of peace, the meek and
 lowly Jesus, the promised Messiah,
 who shall gain conquests not by
 mighty armies, not by *confused*
noises, and *garments rolled in blood*,
 not by chariots and horses, not by
 slaughter and devastation, not by
 turning the earth upside down ;
 but he shall conquer by the gentle
 persuasives of pure religion, love
 of God, and love of men ; by pro-
 moting peace on earth, and good
 will towards men.

But Jerusalem refused to rejoice
 —The daughter of Zion turned
 with disdain from the meek and
 lowly Jesus ; she despised and re-
 jected him—She had set her heart
 upon a king arrayed in all the splen-
 dours of earthly greatness ; who
 should go forth in military pomp
 and terror to conquer nations,
 and reduce the world under her
 feet ; who should lead armies to
 battle and slaughter ; who should
 drag millions in chains of captivity,
 and make the earth tremble ; who
 should in short make Jerusalem
 the centre of all earthly power, and
 worldly magnificence. Infatuated

with this vain pride, all the prophe-
 cies which speak of the Messiah,
 in his humble character, were ut-
 terly overlooked, or perversely
 misinterpreted. But the Gentiles
 saw him to be the desire of all na-
 tions, and rejoiced at his coming.
 They flocked to do him homage,
 and bow themselves in his courts :
 They enlisted themselves under his
 banner, and swore allegiance to his
 authority. And with the annual
 return of his birth, they still think
 themselves bound to rejoice. *They*
are now the daughter of Zion, who
 have listened to the exhortation of
 the prophet in the text, and shout
 with joy at the coming of their
 King. Not offended at his being
 born in a manger, the Church
 Christian sets apart a day to cele-
 brate his birth, and sing *Glory to*
God in the highest, and on earth
peace, good will towards men. If
 angels thus sang, shall men have
 no tongue to sing, nor hearts to in-
 ditate the praise of God ? Rather let
 us join the multitude of disciples,
 and sing *Hosanna to the Son of Da-*
vid ; blessed is he that cometh in the
name of the Lord ; Hosanna in the
highest.

But the prophet goes on to in-
 form the daughter of Zion why she
 ought to rejoice. *Behold thy King*
cometh to thee ; he is just, and hav-
ing salvation. If a nation or peo-
 ple had long groaned under op-
 pression, and the complicated mi-
 series of a foreign dominion, how
 would they rejoice, and celebrate
 the day of their deliverance, by a
 perpetual memorial to all genera-
 tions ? Think then how much
 stronger reason we have to cele-
 brate our deliverance by the Prince
 of peace. The salvation he wrought
 for us cost us nothing : we were
 not called on to enlist in his armies,
 to defend his person and authority,

to the danger of our lives ; it cost us no labour and fatigue of body or mind : It obliged us to expend none of our earthly substance. But our King *trod the wine-press alone ; and of the people there were none to help him.* He alone achieved the mighty exploit. His arm alone brought salvation. He had neither counsellors in the cabinet, nor armies in the field. He himself put his hand to the work, and it was done. And from what did he deliver us ? Not from a few temporal evils, which with patience may always be borne—Not from the tyranny and oppression of men, who at the most can but kill the body—Not from temporal slavery, which must have an end with life—But we have a King, whose arm brought salvation from the slavery of sin, from the wrath of God, from eternal misery, from the dominion of those cruel and unjust tyrants, our depraved appetites and sinful desires—a salvation with which no other deserves to be named. While earthly saviours have only redeemed the bodies of men, and that for a short time from calamity and woe, the King, proclaimed by the text, has delivered their souls from eternal destruction. While the greatest and best of Sovereigns have only permitted a few of the most worthy to enter their courts, to address them in presence, and to taste personally of their bounty ; the Captain of our Salvation, has opened the gates of Heaven to all ; he has invited all to make their wants known unto him. He has said, *come unto me, all ye that labour and are heavy laden, and I will give you rest.* He hath told us, *ask and ye shall receive—knock, and it shall be opened unto you.* While earthly sovereigns, however well disposed, can hear and grant the petitions of

but few, much less relieve the wants of all ; our King and Saviour is mighty to save all to the uttermost who come unto him. Earthly deliverers can at the utmost save but a small portion of men from temporal ills ; but our King has wrought deliverance for all mankind. He fought and conquered the tyrant death ; he mastered the powers of hell and sin. Henceforth we may triumphantly sing, *O death, where is thy sting ! O grave, where is thy victory !* Are you sensible of this great deliverance ? Then your hearts will not be cold and unaffected on this solemn day ; but will be animated with lively emotions of gratitude to your great deliverer. But if, like the daughter of Zion, your hearts are set on worldly grandeurs, like her you will turn your backs upon your deliverer, and reject his salvation ; you will have no joy at his coming ; and will also in turn be rejected by him ; since his are all willing subjects. Notwithstanding, know this of a truth, that *the kingdom of God is come unto you.*

But to proceed with the words of the text : As the salvation to be wrought by our King was different from all other salvations, so it was wrought by far different means. He came in a meek and lowly estate. The prophet says, *he shall come, lowly, and riding upon an ass, and a colt, the foal of an ass.* He was born in a manger, because *there was no room for him in the inn.* He lived in retirement, or wandered about in want and adversity ; he had not where to lay his head ; he suffered hunger and thirst, fatigue and weariness, stripes and buffetings, and at length the cruel death of the cross. *There was no form nor comeliness in him, his visage was marred, more than the sons of*

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men. There were no splendours to dazzle the eyes of men. In order to be a conqueror, he gat him no horses nor chariots, no spears nor shields. The weapons of his warfare were of quite a different nature. *In weakness he was made strong.* He put to flight the enemies of our salvation; by suffering he was made perfect. By pride man fell: by humility he was restored to God's favour. *A bruised reed he did not break, and smoking flax he did not quench; he did not cry nor lift up his voice.* When he was reviled, he reviled not again; but in all things submitted himself to God. Thus setting himself for an example to his followers; teaching them to call off their affections from worldly glories, and look toward something more stable. Thus teaching that in comparison with God, our strength is to sit still. Are our tempers and dispositions conformed to this instruction? If so, we are prepared to rejoice on this day, with a religious joy acceptable to God. But if, like the daughter of Zion, we yet hold fast the glories of the world, our rejoicing will not be that of the Spirit; it will be but in appearance. Meekness and humility, when exercised among men, contribute more to peace than any other virtues. Hence our Lord is called the Prince of peace. He came moreover to make peace between God and man; *to send peace on earth.* And therefore his conduct was lowly and peaceable. There was nothing in his doctrine that gave countenance to pride and haughtiness of disposition. The whole tenour of it is: renounce the vain glory of the world; set not your hearts on riches; seek not dignities; love not the world, nor the pride of life: But become as

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little children, and ye are fit to be my disciples. Such was the King of Zion, in whom we should this day rejoice; after whom we should resolve we will pattern in our lives; remembering that they who follow him in his humiliation, shall also be exalted with him in his glory: for he tells us that *the humble shall be exalted.*

But the prophet goes on to give other reasons why the daughter of Zion should rejoice: *And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle-bow shall be cut off; and he shall speak peace to the heathen.—The Prince of peace* came not to erect a kingdom, and to gain conquest with sword and spear: he came not to destroy men's lives, but to save them. His kingdom is a spiritual kingdom; not like the kingdoms of the world, which exercise authority over the bodies of men; but a kingdom over the souls of men; and therefore the weapons of worldly warfare have nothing to do in extending his reign. Persuasion is the only instrument of offence; and meekness and patience the only defensive armour of his soldiers. Chariots and horses, the sword, the spear and bow, the horrors and the desolations of war are utterly forbidden and cut off from the true Zion. Let us rather trust in him, who hath set up and hitherto prospered the kingdom of peace; who hath promised that *the gates of hell shall not prevail against it*; and let us rejoice greatly, that it hath come unto us; that he who set it up hath spoken peace unto us, who are descended of the heathen. Let us rejoice that peace and reconciliation is made between God and man: that peace is proclaimed to our own consciences, by removing our fears of the wrath

of God ; and that peace and harmony among each other may be secured by following his precepts, who came to send peace on earth. Angels proclaimed this Ambassador of peace, when they informed the wondering shepherds that there was peace and good will towards men. Then go ye forth in your hearts, and welcome this divine Messenger of peace. Lift up your souls in gratitude to God—a Saviour's born to-day.

We must not conclude without some remarks on that part of the prophecy, which yet remains to be fulfilled ; *and his dominion shall be from sea even unto sea, and from the river unto the ends of the earth.* Glorious time, when the Prince of peace shall reign universally, from west to east, and from north to south ; *when they shall beat their swords into plough-shares ; and their spears into pruning-hooks, and nations shall learn war no more ; when the great family of men shall sit each under his vine, and his fig-tree, and none to make them afraid. How goodly are thy tents, O Jacob, and thy tabernacles, O Israel.* That such a time shall come, we have the infallible testimony of God's word. Then ought we to look forward and rejoice, since *he that shall come will come* ; and his word will be fulfilled. All nations shall bow before him ; all kindreds shall acknowledge his name. And while we rejoice, let us also strive to hasten the time by mutual charity and good will, love and peace with each other. Who would not rejoice to be instrumental in extending the kingdom of peace ? Who would not rejoice, that God calls, and will enable us to co-operate with him, in bringing about this glorious event, by practising peace and charity on earth ! However

the daughter of Zion may have turned her back on her King, when he came in his humility ; yet let us look forward and rejoice that the time is coming, when she also shall remember her ways, and return whence she has wandered ; when she shall press into his courts to do him reverence. However the heathens may adore their false gods, and burn incense to those which are no Gods ; yet the time is coming when they shall remember themselves, and turn unto the Lord. However Christians may now differ in faith and practice ; yet assuredly the time will come, when there shall be no divisions ; but all shall take sweet counsel together, *and walk unto the house of God* : For Christ's kingdom shall assuredly embrace, in God's good time, all the ends of the earth in one great family.

Finally, as many of us are about to commemorate the dying love of our King, in his own appointed ordinance, let us approach his table with hearts full of gratitude, love, and religious joy ; love to God, and good will to men ; gratitude for what is past, and joy for what is to come—The great and glorious realities made known in God's word. While we commemorate his humble birth in a manger, and more humble death on a cross ; forget not that he shall come again, at the appointed hour, *to judge the world in righteousness* ; when we shall behold him, glorious as Jerusalem herself could have wished ; riding down the heavens in power and majesty unspeakable, amidst the acclamations of saints and angels. Then let us say, Come Lord Jesus, come quickly ; *and let the spirit and the bride say come*—Yea, let all the earth rejoice and say Amen and Amen.

For the Churchman's Magazine.

Every scribe, which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.—Mat. xiii. 52.

The question concerning the liberty of the human will, so much agitated in modern times, does not appear to have much interested the minds of the early Christian Writers. Yet the following extract from *Irenæus*, who lived and wrote about the year 200, will show what were his views on this confessedly intricate question.

When our Lord says, *how often would I have gathered your children and ye would not*, he declares the original law of man's liberty; because God made him free in the beginning, possessing power over his own will, and his mind, freely, and not of constraint by God, to use the commands of God. For constraint is not from God; but man is always free to follow his righteous precepts. With this design he sets before men what is good. For he has given them power of choice, as he has to angels, being also reasonable creatures, that they who obey may enjoy what is good: the good is given by God, but it must be preserved by themselves. At the same time, they who disobey must be excluded from all good, and consigned to merited punishment; since God freely offers them abundance, but they themselves are not careful to preserve what he offers; nor to consider it precious; but despise the supereminence of his goodness. Casting away then, and despising such goodness, they shall deservedly fall under the con-

demnation of God; as saith the Apostle Paul in his Epistle to the Romans, where he testifies; or *despisest thou the riches of his goodness, and patience, and long suffering; not knowing that the goodness of God leadeth thee to repentance? But according to thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and the revelation of the righteous judgment of God. But glory and honour, saith he, to every one that doeth good.* God then has given good, as the Apostle testifies in this same Epistle, and they who perform it shall receive glory and honour, because they have wrought righteousness, when they could have done otherwise; and they who have not wrought it shall receive the condemnation of God, because they have not, when it was in their power to have done good.

If some are made naturally good, and others evil, neither the one sort are praiseworthy for being holy, for they were made so; nor the other blameable, since they were so formed. But since all were made of the same nature, all equally able to observe and perform what is good; and on the other hand, able to refuse and neglect it, most justly in the sight of men, who are reasonable beings, and much more in the sight of God, some are praised, and shall receive a worthy testimony of their wise choice and perseverance in doing good; and others are blameable, and shall receive deserved condemnation, because they rejected righteousness and holiness. Hence the prophets exhort men to do justice, to perform righteousness, as we have shown in many places: And because we are apt, through negligence, to fall into forgetfulness, and to want good admonitions, a right-

eous God has furnished such advice by his Prophets. For the same reason our Lord says; *Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.* Again, *that servant who knoweth his Lord's will, and doeth it not, shall be beaten with many stripes.* And again, *why call ye me Lord, Lord, and do not what I say?* All such passages, and many more that might be noticed, show that men possess free will and choice; because God instructs by advice, exhorting us to obedience, and dissuading us from unbelief, not constraining us by his power.

If any one would reject the gospel itself, he certainly has power so to do; but it is not expedient. Disobedience of God, and consequent loss of his favour is in the power of man; but he thereby incurs the greatest possible injury and loss. Thus Paul says, *all things are lawful, but all things are not expedient.* He here seems to refer to the liberty of man, by which all things are permissible; God not forcing him to any; yet he teaches that some things are not expedient; that we should not use our liberty for a cloak of maliciousness; since this is not expedient. Again he says, *Speak the truth every one to his neighbour.* And, *Let no corrupt communication proceed out of your mouth—Nor filthiness, nor vain talking, nor jesting, which are not suitable; but rather giving of thanks—*And again, *ye were sometime in darkness; but now are ye light in the Lord. Walk honestly, as children of light; not in reveling and drunkenness; not in chambering and wantonness; not in anger and malice—*If it were not in our power to do, or refrain from these things, what reason had the

Apostle, and much more our Lord, to admonish us that we should do some things, and abstain from others?

But since man from the beginning is a being possessed of free choice, as God, after whose image he was formed, possesses free will, so admonition is given him to hold fast that which is good, that which proceeds from obedience to God. But yet not merely in action, but in faith also, has God secured to man freedom and power of choice; saying, *according to thy faith be it unto thee*; manifesting that faith is a man's own, since he exercises his own proper sentiments. And again; *All things are possible to him that believeth.* And, *as thou hast believed be it unto thee.* Such like passages show that man has his faith in his own power. Hence it is said, *he that believeth in him hath life eternal; but he that believeth not the Son, hath not life eternal, but the wrath of God abideth on him.* For this reason then the Lord manifesting to man his own proper good, and signifying his free will and power, said to Jerusalem, *How often would I have gathered thy children, as a hen gathereth her chickens under her wings; and ye would not? Wherefore your house is left unto you desolate.*

They who teach the opposite of this, themselves maintain that the Lord is impotent, as though he were incapable of accomplishing what he would; or rather as ignorant, according to them, of the nature of earthly beings, who cannot partake of his incorruptible nature. For say they, it behooved him not to have created angels, such as they are, capable of transgressing; nor men who could immediately become ungrateful to him, since they are formed ration-

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al beings, and capable of examining and judging for themselves; and not irrational, such as dumb beasts; which can do nothing by their own will, but are impelled to their proper good, by necessity and force; in which there is only sensation, and unchangeable manners without judgment, which can do nothing, save to what they are driven. If such were the case with all creatures, good would not be pleasant, because good; nor would a knowledge of God be precious, nor any good be desirable, because it would come to them without their own motion, care, and seeking; It would be cast upon them at random, and not from choice. Thus their good would have nothing of moment—They would be as they were by nature, not by will.—They would have a spontaneous good not of election.—Hence they would be incapable of forming an estimate of the beauty of goodness, or enjoying its real worth.

For the Churchman's Magazine.

Our correspondent who signs himself *Senex*, and who seems to be a diligent collector of facts concerning the Episcopal Church in this country, has put into our hands a manuscript volume of Biographical Sketches of the Clergy; from which we propose to make frequent selections.

REV. EBENEZER DIBBLEE, D. D. was a missionary from the society for the propagation of the Gospel in foreign parts, at Stamford, in Connecticut; and was considered by them, as one of their most active and zealous missionaries. He was a native of that state, and born at Danbury, and graduated at Yale

College in 1734. In the course of his ministry he used great diligence and fidelity; and not only served his congregation at Stamford to their satisfaction, but he annually visited many vacant parishes on week days, and also on Sundays, as often as he could be spared from his people. Mr. Dibblee had the satisfaction to see his congregation, during his whole ministry, continue in a peaceable, united state; paying, in general, a due regard to all the offices of religion. What a happiness is it for a clergyman to live among people of a quiet and affectionate disposition; and who make a suitable improvement of the religious advantages they enjoy!

In 1762 the dissenters at Greenwich, a few miles from Stamford, in concurrence with the Episcopalians, requested Mr. Dibblee to attend divine service there on Sundays, as often as was consistent with the duties of his cure: which good disposition he endeavoured to improve, not only by allotting them one Sunday in eight, but also by preaching to them every Sunday after evening service was over at Stamford. This the zealous man did, as long as he was able to attend three services in a day; and the blessing of God seemed to descend, like the reviving dew of heaven, upon his labours of love; for many persons were added to the church through his exertions.

In 1763, Mr. Dibblee began to perform divine service the second Sunday in each month in his Chapel of Ease at Greenwich, six miles from Stamford, which was much crowded, and the people appeared to be singularly benefited by his ministrations. I believe he continued to officiate the second Sunday in each month at Greenwich, as long as he lived.

From the year 1760, to the year 1769, Mr. Dibblee baptised 570 white children, 38 white adults, and 9 black adults. He had near one hundred communicants in his parish, including Stamford and Greenwich. If he baptised so many in a few years, what a vast multitude must have received this sacrament from his hands in the course of his ministry! Yea, to how many also must he have broken the bread of life, and given the cup of Salvation! Especially when we consider the great number of visits he paid to vacant congregations, where he sometimes baptised 30 or 40 at once; and commonly administered the Lord's supper at every visit.

Dr. Dibblee was a very venerable looking man, a sound divine, and a good preacher. He performed the service of the church admirably well; every sentence seemed to make a deep impression on his own heart, which could not fail to make a deep and lasting impression upon the hearts of others. He had an easy method of instructing the ignorant, of comforting the afflicted, and of reproving the wicked without giving offence. It was pleasing and profitable to hear him converse in private, he was so like a parent, that his words seemed to flow from a fountain of love and benevolence—He at once both cheered and instructed the mind of the hearer.

Mrs. Dibblee died two or three years before the Doctor. This was a heavy affliction, but he bore it with patience and christian fortitude. I was present when she died; and it was an excellent lesson to see his behaviour. Faith, love, hope, all shone conspicuous in every word, look, and action. A neigh-

bour and parishioner, who called to see him in his affliction, addressed him in this manner: "Sir, I am sorry for your loss—I pray God to sanctify this severe dispensation to you." He replied;—"I thank you for your kind and affectionate prayer. But why should you be sorry that God has done his will, since he cannot err? My dear wife is happy, and I cannot wish her back again into a world of sorrow. I trust I shall shortly see her, and enjoy her society with God—I feel perfectly resigned to his providence, and believe that he governs every thing for the best—The Lord prepare us all for death and judgment, then crown us with life and immortal glory." The Doctor had several children both sons and daughters, who were genteelly brought up, and religiously taught. His daughters appeared to be very pious and well-informed women.

I shall only add that the Doctor was a good husband, a tender parent, an obliging neighbour, a warm friend, a faithful Pastor, and a sincere christian. In all the several stations of life, he was an example to ministers and people. Dr. Dibblee was a convert from the Congregational persuasion of religion, to the Episcopal Church, after he left college. He was at first licenced as a candidate among the dissenters, and allowed to preach in their congregations; He went to England for holy orders in 1747.—This worthy and venerable clergyman died in the year 1799; old and full of days, highly respected, and much lamented by his congregations. His funeral was attended by a large concourse of people, and he went to the grave, like a shock of corn fully ripe for the garner.

SENEX.

For the Churchman's Magazine.

BIBLICAL CRITICISM.

Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea rather that is risen again, who is even at the right hand of God; who also maketh intercession for us. Rom. viii. 33, 34.

On this passage it should be remarked that the words, *it is*, are twice inserted by the translators, to bring out the sense as they understood it. And besides this, it is well known that grammatical pauses are of comparatively modern invention, and consequently are fair subjects of ordinary criticism. Now suppose an interrogation point to be twice inserted, and it will convert the whole passage into a series of questions, thus: *Who shall lay any thing to the charge of God's elect? Shall God who justifieth? Who is he that condemneth? Is it Christ that died, yea, rather that is risen again, who is even at the right hand of God; who also maketh intercession for us?* This reading is confirmed by considering that the following verse is also interrogatory: *Who shall separate us from the love of Christ? Shall tribulation? or distress? or persecution? or famine? or nakedness? or peril? or sword?* Thus the whole passage is converted into a beautiful specimen of the rhetorical figure *Interrogation*; in which what is intended to be strongly affirmed is put in the form of a question. In this case the figure, by the proposed emendation, rises by an uninterrupted climax, into the strongest asseveration of which language is capable. As if the apostle had said; Neither God who justifieth;

nor Christ who died, and rose again, and ascended into Heaven; nor any earthly evils, by drawing us aside from the steadfastness of our faith, shall deprive us of the powerful intercession of him who sitteth at the right hand of God, and sendeth down his Holy Spirit to aid our infirmities.

And this I pray, that your love may abound yet more and more, in knowledge, and in all judgment; that ye may approve things that are excellent. Phil. i. 9, 10.

In this passage the noun *αἰσθησις* would have been better rendered *discernment* than *judgment*; and likewise the verb *δοκιμαζειν* more frequently signifies to *explore*, to *examine*, to *search into*, than to *approve*. So that the passage should read; *And this I pray, that your love may abound yet more and more, in knowledge, and in all discernment; that ye may search out things excellent.*

For they that are dead are free from sin. Rom. vi. 7.

Here the verb *δεσιναιωται* would better have been rendered *justified*; the appropriate meaning of the word, rather than *free*; having reference no doubt to the joyful hope of a glorious resurrection, in which the saints rest between death and the last day; knowing themselves to be ransomed from the power and all assaults of sin.

For the Churchman's Magazine.

Anecdotes, Gleanings, &c.

LORD BACON, in his remarks on the controversies that existed in the Church of England, between

the Puritans of his day, and the establishment, finely observes : Perhaps some one will say, behold the fruits of foreign churches, and of our own. To such an one I answer, that it is my constant prayer; that God would pour down a hundred fold of his benediction and his grace upon those churches. Yet it becomes us not to draw them into comparison in this manner. It may be that peace has rendered us wanton. And, not to derogate from the honour of those churches, any further than may serve to remove scandal from their pale, it may be their fruits are like torches in the night, which seem the larger the further off they are. I know they have certain rigid institutions for the suppression of various vices. Yet when I look at the censures of some men; and consider the men themselves as individuals connected with the churches by which they are governed, I cannot avoid calling to mind the saying of Plato, that "The vices flowing from the irascible part of the soul are worse in their progress, than those of the concupiscible, although more concealed." As to what is frequently said of the quarrels among the ancient bishops, it may be observed, God grant that we may vie with other churches in the manner of the vine and olive-tree, which of us shall produce the best fruit; and not like the bramble and the thistle, which shall be the least useless. As to Episcopal government, without prejudging the Presbyterians or other reformed churches, I take it to be founded on the word of God, and the practice of the primitive church in the best ages: it is likewise better adapted to royalty in the civil state, than parity in the ministry, and government by synods. It is moreover to be consi-

dered, that the church is not now to be planted and constituted, but purged and preserved from corruption; to be repaired, as it were, and refitted from some defect.

I. Cor. ii. 2—*For I determined not to know any thing among you save Jesus Christ, and him crucified.*

These words concentrate all the articles of the Apostles' and Nicene Creeds, and even of the scriptures themselves. Jesus Christ who is elsewhere said to be *the same yesterday, to day, and forever*, is here represented, as the only object of the real christian's desire:—*Him whom his soul loveth*. His name, to the believer's heart, is as ointment poured out. It diffuses itself over the whole man, and heals him in soul and body. Jesus was the proper name given to this wonderful personage by the Angel. *Jesus Nave*, signifies the figure of Christ as a King, who was to rule the hearts of his people, *Jesus Sydracke*, the figure of Christ as a prophet, who should teach his people; and *Jesus Josedeck* the figure of Christ as a priest who should offer himself a sacrifice for them.

The name *Jesus* contains in it, a thousand treasures of good things; in the contemplation whereof, St. Paul uses it five hundred times in his epistles.

Christ is an appellative title of office or dignity. It signifies *anointed*. He was anointed to his sacred characters by the Holy Ghost. "*He was anointed with the oil of gladness above his fellows.*" By the descent of the Holy Ghost, he was set apart and consecrated to be our prophet, priest, and king. His prophetic office lasted from his baptism to the institution of the Lord's Supper, when

he offered up himself in the holy Eucharist for our sins ; and which he perfected on the cross. From the institution of the Lord's Supper, to the moment he expired, he performed the duties peculiar to his priestly office. In and after his resurrection, he acted as our king ; and he will continue to act till all things are put under his feet. Then he will deliver up the kingdom to God, even the Father, that *God may be all in all.*

The doctrines of christianity, drawn from the writings of St. Paul are these, viz :

- 1—One Lord.
- 2—One Faith.
- 3—One Baptism.

4—One God and Father of us all : who is blessed forever more.

And yet some men teach many Lords, many Faiths, many Baptisms, many Gods and Fathers.—They teach, what it was never the design of religion men should teach, and what tends to destroy the peace and happiness of the world—They teach error and discord. Whereas it is our duty to endeavour to think alike, and to enquire what the mind and will of the Lord is :—to see what Christ has commanded us to believe and do ; and not to follow or be led by our own wills ; nor suffer our own unstable fancies to captivate our minds and bring us into bondage to human invention.

He who attempts to reason with a fool, does not reason, but calumniate, says Lord Bacon.

He who in party times is of neither party, is either better or worse than either party.

VOL. IV.—NO. 9.

Convention in the Diocese of New-York.

On the return of the highly respected Bishop HOBART, from his tour in Europe, with the establishment of his health, it might be expected the proceedings would be interesting ; and such was the fact, as the following address and resolves will attest :—

BISHOP HOBART'S ADDRESS.

“ It is with feelings which truly it is not in my power to express, that I again find myself in the midst of you ; do let me thus call you with no common emphasis—my *beloved* brethren of the clergy and laity. Thanks to God for that protecting providence which has brought me to you ; and who graciously enables me to enjoy the delightful satisfaction of seeing my clergy assembled, without the alloy, that death has taken away any of their valued number. We mourn indeed the affecting stroke that has removed from the sphere of ministerial usefulness on which they had entered since my departure, some young servants of our heavenly Master, who were, in every view, of the highest promise.

But I again press to the bosom—I have felt it—of mutual affection ; again take with the hand of warm congratulation, the *Clergy* whom I had left, whom I had often seen in this sacred place. I knew not their full hold on my heart till I was separated from them and again united to them. I also see the revered and honored *Laymen* whom I have been and am proud to call my friends, to denominate them with an appellation that still more endears them to me, the *Friends of the Church* ; the *Zion* whom they and I ought, and I trust do supreme—

ly love ; not as the mere religious party with which we are fortuitously cast, but as the depository and dispenser of the truths of salvation.

The assembling on these occasions of the Laity to aid and support their Bishop and their Clergy in those ecclesiastical measures that fall within their province, I have ever considered as under God one of the best securities of the union and prosperity of our Church—one of the strongest pledges that she enjoys the confidence of her members, and a powerful earnest of and excitement to all those exertions by which that prosperity is to be secured.

Welcoming, most cordially welcoming from these considerations, to these ecclesiastical meetings my brethren of the laity, long may we be gratified by their presence.*

But my heart delights to think that their present assemblage I may regard in some degree as an evidence of the affectionate interest which they take in their Bishop ; in one who, proud, unaffectedly and deeply proud of every manifestation of their attachment, now recalls many, many periods in which he has been aided by their counsel, strengthened, powerfully strengthened by their support, animated by their confidence, and so-laced by their friendship.

My brethren of the Clergy and Laity, my feelings would fain pour out themselves in words, but truly, (there is no affectation here,) words do not come adequate to my feelings of respect, of affection, of gratitude ; yes, gratitude for your confidence, for your kind estimation of my services, for your indulgence to my failings, for the sympathetic and deep interest and prayers that marked my departure and my absence, for the heart-cheering greetings that welcome my return.

But I *can* say, and I *must* say that I honor, that I esteem, that I love you. And do, I beseech you, carry with you to your congregations and your fellow churchmen the expressions of my gratitude for all the interest which, in various ways, they have so strongly manifested for their absent Bishop.

Tell them that he comes grateful indeed, for hospitalities and attentions abroad, and admiring much that he has seen, especially in the land of his fathers ; but prizing all that he left behind, more, he would almost say, infinitely more than when he went away ; loving his Church as the purest and the best, however as yet humble among the Churches of Christendom ; and why should he not, for once in his life, mingle with his public acts as a Christian Bishop, his sentiments as a citizen, loving his country as the best and the happiest, because the freest upon earth—Tell them that he comes with renovated desires to serve them—to do his duty to the beloved diocese of which he has charge. Of that diocese, to say the least, so important in the general relations of our Zion, it delights him to know that, during his absence, harmony and zeal and delicate attention to his supposed wishes and feeling, marked all your united and separate measures. It delights him to find so many evidences of its prosperity in the numerous representations which already meet him, of persons to be confirmed, of new congregations to be visited and of new Churches to be consecrated. And above all it delights him to know, that with zeal for all those externals of our Church, which God has made the safeguards of her spiritual principles—those great principles which constitute the Gospel which that Church professes in its greatest purity, the

power of God unto salvation, are the animating guides of the public instructions of the Clergy, and I humbly hope, duly prized by the people to whom they minister.

Even if the period since my arrival had been long enough for the purpose, the circumstances following that arrival, of which you must be aware, have so excited and engrossed my feelings as not to admit of my gaining that information which would enable me to present to you in detail the state of the diocese, a gratification to which I look forward, God willing, at some future opportunity.

The business of the missionary department has, during my absence, been conducted with great ability by the committee to whom it is confided.

I must however, earnestly press, from a conviction of its supreme importance, your zealous and persevering efforts to keep up and increase the missionary fund, by means of which the truths and ordinances of the gospel as professed by our church, have been dispensed to so many who were destitute of them. The duties of the standing committee also, which my absence increased, have been most ably discharged. Nor let me omit for myself and I am confident for you, the warm expression of gratitude to several of my brethren of the episcopacy for their services in this diocese, and especially to my long known and valued brother of the diocese of New-Jersey, for the numerous official acts which with so much cordiality and ability he has performed for his absent brother. They will long live in our affectionate remembrance.

My heart has been often with my diocese ; and particularly on those interesting occasions when my ve-

nerable father and brethren of the episcopacy assembled here on the concerns of our general Theological Seminary ; which institution, since its organization on its present correct and impartial principles, by which provisions may be made for theological education adequate to the wants of the whole church, I had hoped would have engaged the united and cordial co-operation of every diocese, as it had done on a memorable occasion the prayers and the acts of its highest ecclesiastical assembly ; and of which (and on this point I shall say no more,) as the great hope under God of our Zion and one of the principal bonds of its unity, I have been, through some evil report, its zealous, and I think, consistent advocate.

One thing more, Brethren of the clergy and especially of the laity, (for, engaged as they are in the business and cares of the world,) to them the admonition particularly applies—continue to love your church as maintaining and professing the faith once delivered to the saints, the ministry and worship of apostolic and primitive times—display your affection by devoting, as opportunity offers, your talents, your influence, your time, and forget not, also, the wealth with which Providence has blessed you, to her extension and prosperity. But let me deeply impress on you how utterly vain will be all our affection—all our exertions for our Zion, unless, through the agency of the divine spirit, its sacred truth and ministration and services come with that power on our hearts and lives which redeems them from all unholy desires, sanctifies them after the divine image of purity and goodness, and produces the fruits of righteousness and peace.

Then, and then only, shall we

pass through this Zion below to the more blessed Zion above, where, in all the powers and the feelings of our nature, we shall find the perfection of truth and the fulness of felicity. God grant of his infinite mercy in Christ, brethren, that there we may meet and abide forever."

The following resolutions, having been reported by the Committee, were adopted by the Convention; Bishop Hobart having retired, and the Rt. Rev. Bishop Croes, of New Jersey, being in the Chair:—

"Resolved, That this Convention return their most fervent thanks to Almighty God, for His kind Providence in preserving their Bishop during his absence, in restoring his health, and in bringing him, in safety, to the bosom of his family, to the embraces of his friends, and to the cordial and ardent welcome of his diocese.

Resolved, That this Convention have undiminished confidence in their Bishop, in the rectitude of his principles, in the purity of his motives, and in the elevation of his character; and that they are happy in bearing their testimony to the soundness of his policy, and the correctness of his proceedings, whether within the sphere of his own diocese, or in the concerns of the Church at large.

Resolved, That this Convention participate most heartily in the sentiments expressed by their Bishop, in regard to the General Theological Seminary, and are happy that they have always seen in him the firm, the dignified, and the consistent supporter of its rights and best interests.

Resolved, That this Convention have heard with feelings of inexpressible love and reverence the dignified and affectionate address

delivered by the Bishop; and reciprocate, with unrestrained cordiality, the kindness and tenderness manifested both in its sentiments, and in its delivery; and that they will ever retain a remembrance of the hallowed scene presented by this assembly and its head, overpowered by their mutual emotions, as an additional pledge of personal love towards himself, and of union with each other."

For the Churchman's Magazine.

MR. EDITOR,

Please to inform the readers of your useful Magazine, how far Churchmen ought to consider themselves bound to regard the rule, furnished them in the Prayer Book, respecting the private reading of Holy Scripture, and how much should be read daily, by each individual, in every family. It has been thought, that the reading of it in families should be statedly, morning and evening, two chapters from the Old Testament, and two from the New; four chapters at least every day: because this number is selected and set in the Tables of the monthly Calendar, for all days in the year.

No rule, to be sure, is given requiring it in so many words; still, such a one is implied, in the selection of scriptures for daily reading. And, to say the least, a good hint is furnished by it to young persons, concerning the duty, they owe to their God and themselves; and it may serve also, to put persons of more mature years in 'remembrance of things,' which they 'ought to know and believe to their soul's health.'

Nothing can be of more consequence to candidates for Heaven, than an early acquaintance with the book of directions God gives, to guide their erring feet through this earthly pilgrimage. That book is the bible. And they, who commence reading it in the morning of their day of grace, and follow out the plan of our church attentively, as life advances, will find their advantage in it, deriving more satisfaction from it, than from all other kinds of reading. Let such as have tried the experiment tell the world their experience, in this respect: and let all, who may cast their eyes upon this sketch, make trial of the plan proposed, and their expectations, not less than the writer's object, will be answered.

Mr. Kett, in his *Elements of General Knowledge*, very justly remarks; that "to peruse the Holy Scriptures, is one of the first employments of childhood. We cannot fail to congratulate ourselves, that our time has been thus occupied, when our judgment is sufficiently mature to form a comparative estimate of the various productions of literature, and we are fully able to determine their usefulness. And it will be found, as life is verging towards its close: when every other book begins to be insipid and uninteresting, that the Holy Bible, which includes the most ancient records of time, the clearest evidences of a divine revelation and the joyful promises of eternal happiness, will attract us more and more, as old age advances, and will afford us that divine solace and inexpressible satisfaction, which no other writings can give."

To his own, that Author adds Bishop Hall's testimony respecting the excellence of the divine writings, and the great benefit of perusing them:—

"I durst appeal to the judgment of a candid reader, that there is no history so pleasant as the sacred. Set aside the majesty of the inditer, none can compare with it for the magnificence and antiquity of the matter, the sweetness of compiling, the strange variety of memorable occurrences: and if the delight be such, what shall the profit be esteemed of that, which was written by God for the salvation of men? I confess no thoughts did ever more sweetly steal me and time away, than those which I have employed in this subject: and I hope none can equally benefit others; for if the mere relation of these holy things be profitable, how much more when it is reduced to use."

Besides this elegant quotation from that pious prelate, the same writer gives us "the opinion of Sir William Jones, a person as much distinguished by the soundness of his judgment, as by his extensive and various learning. In the last leaf of his *Bible* these words were written: 'I have regularly and attentively read these Holy scriptures, and am of opinion that this volume independently of its divine origin, contains more simplicity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been composed.'"

It is believed that the sentiments of Churchmen, generally, accord with these views of some among the most distinguished, who have borne the name; and it is hoped, that the practice of all who bear it still, will be as conformable to the wishes of the church we love, as theirs was. O.

REVIEW.

For the Churchman's Magazine.

REVIEW of the BOOK of the CHURCH, by Robert Southey, Esq. L. L. D. Poet Laureate, &c. from the second London Edition: Boston, Wells & Lilly, and Bliss & White, New-York.

Concluded from page 252.

WE have now reached a period of time, in which present existing party views, and interests among English people, and their descendants in this country, are discolouring events, and distorting facts from their just proportions. Hence we are not unaware that we hazard giving offence to one side or the other; perhaps to both. Yet truth should no more be sacrificed by the Reviewer than the Historian, to such apprehensions. He should endeavour to render equal justice to his author, and his readers. And that we may start fair from this point, with a previous understanding of the course intended to be taken, the reader should be reminded of what has before been said, that we are decided advocates of the Church of England, with a *salvo* of a few inconsiderable points: and consequently not inclined to look with a favourable eye on the *Puritans* who dissented. At the same time, we engage it shall not be a frowning look of defiance, or of scorn and contempt; making all due allowance for the infirmities of human nature, and the peculiar circumstances in which they were placed.

It is truly and justly remarked by Southey, that the first *Puritans*, in the fore part of Elizabeth's reign, agreed with the church in all essential points of doctrine, dissenting only from external rites and

ceremonies, such as certain vestments ordered to be worn by the clergy; kneeling at the sacrament, bowing at the name of Jesus, and the sign of the cross in baptism. And that men of sense and piety should have disturbed the peace of the church for such trifles, might seem altogether unaccountable, did we not take into view the state of things at the time. They had seen such trifles constituting, not merely the external ornament, but a good part of the body and spirit of religion. They had seen the Romish Hierarchy ready to persecute for the maintenance of these and such like exterior ceremonies; and thus they had become associated in their minds with the most odious enormities: they were leading them captive they knew not whither. Like other men they took no serious pains to reserve themselves from this captivity. Here we venture to say, our author has shown some spice of the *Idola Specus*, not having extended to the *Puritans* that allowance for circumstances, which he has candidly avowed to others, on many former occasions. That this amounts to a full excuse and justification should not be claimed; but that it is some palliation of the pertinacity and zeal, with which they adhered to their objections, should in justice be admitted.

But here the next generation of them stopped not; for in the latter end of Elizabeth's reign, and that of James I. we see them objecting to the whole establishment, liturgy, articles, and government. The language of the zealots was, *Down with it, down with it, even to the ground—Not a hoof must be left behind—Away with it, root and branch.* No one talked of com-

promise. For here it is well remarked by our author, that the idea of toleration had not yet been conceived. This removes some part of the wrong, as justice requires, from the men, as individuals, and fixes it on the manners and notions of the age. Even the great Lord Bacon, who lived at this age, with his gigantic mind, hardly seems to have conceived the notion of compromise and toleration; for in his *Essay on the Unity of the Church*, he talks about putting the temporal sword into the hands of the magistrate, to be used in matters of religion. It is true, he would have it confined to cases of manifest scandal, or sedition. And of this the magistrate must judge.

Notwithstanding this allowance, these Puritans are justly chargeable with a heavy load of odium, for the measures they pursued. It was their duty to have considered more calmly what was the tendency of these measures—That their opponents of the establishment, certainly very many of them, could not in conscience admit their claims—That they believed themselves defending the truth of God—And that to assail them, as they did, with high charges of *Popery*, and what not, must rouse human passions and interests, to join in the contest. Allowing none of these considerations to have weight, on they went, casting around the wild fire of party zeal—enlisting all the turbulent and fiery spirits of the realm in their cause. At length, ambitious, intriguing, and hollow-hearted statesmen, many of whom were downright infidels, caring nothing for religion in any shape further than might subserve their own purposes, took the business in hand; and soon demolished the church establishment; and with it the civil

government; and plunged the nation, for several years, in misrule and anarchy. That this lamentable commotion and civil war originated in the struggle about religion, must be manifest to every attentive observer. Even the skeptical Mr. Hume, who in his closet could talk about any thing being the cause of any thing, when he comes to contemplate the course of human events, thinks and reasons like other men: for on this point he well remarks, "So obvious indeed was the king's present inability to invade the constitution, that the fears and jealousies which operated on the people, and pushed them so furiously to arms, were undoubtedly not of a civil, but of a religious nature."*

The progress of this dismal tragedy affords our author an opportunity to bring forward another eminent character, to the honour of the church of England; we mean Archbishop Laud. In defence of whose character, and palliation of whose defects, however it is to be regretted he should have attempted so much to soften one measure of his, we mean his authorizing, by his Archiepiscopal authority, the *Book of Sports* to be indulged in by the populace on Sunday, a day dedicated to the worship and service of Almighty God. That he was *obstinate* and *unyielding* in his measures, he admits. We would rather he should have said *firm* and *decided* in defence of the church, of which he was the head; and which it was his duty to defend, even at the hazard of life. But whatever may have been his defects, it must be admitted, he atoned for them more than a thousand fold, by his tragical death up-

* Hume's *England*, Vol. iv. p. 315.

on the scaffold. Gloriously are they all covered by the fact, portrayed by the pen of Southey. His calm collected mind, in that awful hour—his unruffled manner—his solemn prayer with and for both enemies and friends, and himself, show a mind far exalted above all Greek and Roman heroism—And why?—Because he was a Christian—He believed and felt both himself and his enemies to be in the hands of a righteous God, who was suffering them to take his life, and that then their power would terminate.

Did our limits permit, we would extract a great part of this finely draughted scene. But we forbear, and insert only some concluding remarks, as a specimen of the author's correct discernment into human affairs. Vol. ii. chap. 17. p. 438.

"The enemies of Laud cut off from him, at the utmost, a few short years of infirmity and pain; and this was all they could do! They removed him from the sight of calamities, which would have been to him tenfold more grievous than death; and they afforded him an opportunity of displaying at his trial, and on the scaffold, as in a public theatre, a presence of mind, a strength of intellect, a calm and composed temper, an heroic and saintly magnanimity, which he never could have been known to possess, if he had not thus been put to the proof. Had they contented themselves with stripping him of his rank and fortune, and letting him go to the grave a poor and broken-hearted old man, their calumnies might then have proved so effectual, that he would have been more noted now for his infirmities, than for his great and eminent virtues. But they tried him in the burning fiery furnace of affliction, and then his sterling worth was assayed and proved. And the martyrdom of Cranmer is not more inexpressibly disgraceful to the Roman Catholic, than that of Laud to the Puritan persecutors."

From this period of factious turmoil, confusion, and disorder, when all the turbulent passions of men were let loose, on pretence of religion, to prey upon the peace of society, we hasten to the last and concluding struggle between the Papacy and the church of England, commonly called the *Revolution*. On this event the mind dwells with high complacency and satisfaction; for it was commenced, carried on, and completed, without a sword being drawn in the bloody field, or the executioner's axe lifted up upon the scaffold. The war of words only did the business. Free discussion in the domestic circle—From the press, that powerful engine of offence and defence, in those modern times—In solemn and regular courts of law—And in the great national council, the parliament, accomplished the whole.—The truth was, that hideous monster, persecution, engendered by heathen emperors against Christianity, and adopted and fostered by the Romish church, in ages of darkness, was now seen in its true light. Its poisonous rancour was nearly wiped from men's minds. All denominations were beginning to see and feel the wisdom and piety of a comprehensive and liberal compromise. A deep impression had possessed the minds of all Protestants, that there could be no safety under the government of a *Roman Catholic Sovereign*. Hence a firm and decided, but temperate resistance to the measures of the court, was successfully begun, and carried through to the end. This resistance was commenced by the bishops, as became their station and character. And here we propose to devolve a part of our task on the author. Vol. ii. chap. 18, p. 479.

"The measures of the Court were such at that time as to justify the darkest forebodings. A Papist was appointed Dean of Christ Church, and the King dispensed with his taking the oaths. A noble stand against a similar nomination was made by the Fellows of Magdalen College, and though the new Court of Commission exerted its power, and expelled them, the resistance which had there been made produced a strong effect upon the nation. At Cambridge also the King was opposed with equal firmness, and when he sent his mandamus, requiring them to receive one of his priests, a Benedictine, as Master of Arts, they unanimously refused to obey. One aggression followed another; the laws had plied before the King; and if the Clergy had yielded also, the civil and religious liberties of England would have been laid at his feet. But he found in them a steady and principled resistance, and when he issued an order in Council, requiring the Clergy to read in all their pulpits a declaration for liberty of conscience, the point was brought to an issue, and those liberties depended upon the event.

In this declaration James suspended all penal laws on matters of religion, abolished all tests, and declared all his subjects equally capable of employments in his service. If this assumption of authority were admitted, the constitution in church and state would receive its death-blow; the government would be made arbitrary, and the establishment papal. Sancroft consulted with the most eminent clergy who were within reach, and sent a circular letter to others, requesting them to come to London with all convenient speed, and not let it be known that they were thus summoned. Among the more distinguished of an inferior rank who assembled were Tillotson, Stillingfleet, and Sherlock. They began with prayer, and they concluded their deliberations by drawing up a petition, beseeching that the King would not insist upon their distributing and reading his declaration. Their great averseness to it, they said, proceeded neither from any want of duty or obedience to him, the church of England being both in her principle and con-

stant practice unquestionably loyal; nor from any want of due tenderness to Dissenters, in relation to whom they were willing to come to such a temper as might be thought fit, when that matter should be considered and settled in parliament and convocation; but chiefly because that declaration was founded upon such a dispensing power as had often been declared illegal, and particularly at the beginning of his reign; and was of so great moment to the whole nation, both in church and state, that they could not in prudence, honour, or conscience, so far make themselves parties to it, as the distribution of it, and the solemn publication, even in God's house, and the time of divine service, must amount to in common and reasonable construction. The petition was signed by the Primate, by Lloyd, Bishop of St. Asaph; Turner, of Ely; Lake, of Chichester; Ken, of Bath and Wells; White, of Peterborough; and Trelawney, of Bristol.

Sancroft was in an ill state of health, and, moreover, had been forbidden to appear at court, for the displeasure which he had previously given by his firmness. The other six immediately crossed the water to present it at Whitehall. The King had been flattered into a persuasion, that they came to represent to him that orders of this kind were usually addressed to their chancellors, not to themselves, meaning thus to shift off the responsibility, and save their credit by a subterfuge, while they yielded the point. Lloyd, however, requested that the President of the council would peruse the petition, and inform the King of its purport. The President refused to do this, but obtained their immediate admittance into the royal closet, where they delivered it upon their knees. The King took it graciously, and upon glancing at the writing, said, it is my Lord of Canterbury's own hand. But his countenance darkened as he read, and folding up the paper, he said to them, "this is a great surprise to me! These are strange words. I did not expect this from you. This is a standard of rebellion."

They answered that they had adventured their lives for his Majesty, and would lose the last drop of their blood, rather than lift up a finger against him.

I tell you, he repeated, this is a standard of rebellion. I never saw such an address. Trelawney knelt a second time, and exclaimed, Rebellion! Sir, I beseech your Majesty do not say so bad a thing of us! your Majesty cannot but remember that you sent me down into Cornwall to quell Monmouth's rebellion, and I am as ready to do what I can to quell another, if there were occasion. Ken said he hoped the King would give that liberty to them, which he allowed to all mankind; to which White added, Sir, you allow liberty of conscience to all mankind; the reading this declaration is against our conscience. Do you question my dispensing power? said the King. Some of you here have printed and preached for it, when it was for your purpose. The dispensing power was never questioned by the men of the Church of England. To this the Bishop of St. Asaph replied, that it had been declared against by the first Parliament of the late King, and by that which he himself had called: and when James insisted that they should publish his declaration, and was answered by Bishop Ken in language as dutiful as it was resolute, "we are bound to fear God, and honour the King; we desire to do both; we will honour you; we must fear God." "Is this," said the indignant monarch, "what I have deserved, who have supported the church of England, and will support it? I will remember you that have signed this paper! I will keep this paper; I will not part with it. I did not expect this from you, especially from some of you. I will be obeyed in publishing my declaration." To this Ken replied, God's will be done! and when the King exclaimed, what is that? he repeated the emphatic words. This memorable scene was terminated by the King's saying, "if I think fit to alter my mind, I will send to you. God hath given me this dispensing power, and I will maintain it. I tell you there are seven thousand men, and of the church of England too, that have not bowed the knee to Baal." And with that he dismissed them.

The King was miserably mistaken concerning the principles of the clergy. There were only four in London who read the declaration; not more than

two hundred throughout the whole kingdom; and after the King had thus expressed his displeasure, copies of the petition were subscribed by the Bishops of London, Norwich, Gloucester, Salisbury, Winchester, and Exeter. After nine days of perplexity and indecision, James, yielding to evil counselors, and his own unhappy bigotry, summoned the seven first subscribers to appear before him in council, and answer to a charge of misdemeanor. They appeared accordingly, acknowledged their subscriptions, and being asked what they meant by the dispensing power being declared illegal in parliament, replied the words were so plain that they could use no plainer. It was demanded of them what want of prudence or honour there could be in obeying the King? They replied, "what is against conscience is against prudence, and honour too, especially in persons of our character;" and when they were asked, why it was against their conscience, they answered, because our consciences oblige us (as far as we are able) to preserve our laws and religion according to the Reformation. Upon other questions they referred to their petition, requested they might be excused from replying to points which might be brought against them, and desired a copy of the charge, and convenient time for advising about and answering it. They were then required to enter into recognizances for appearing in Westminster Hall: this they refused to do, on the ground that it was not usual for members of the House of Peers; declaring, however, that they should be ready to appear and answer whenever they were called. Many attempts were made to make them yield upon this point; but they continued firm, in conformity to the legal advice which they had taken, and were in consequence committed to the Tower."

The Bishops were acquitted by an upright and unbiassed jury of their country, to the joy and exultation of all orders, save the King, a few of his immediate dependants, and the Catholics in general. At this crisis, the *Protestant Dissent-*

ers, as the *Puritans* were now called, acted a part highly to their honour, and fully evincing their readiness to adopt the comprehensive and tolerating views now becoming general. Page 496.

"The more moderate and reasonable Dissenters were now awake to their danger; they saw the condition of the French Protestants, and perceived that nothing but the calm and steady opposition of the church of England prevented the Romanists from regaining a supremacy which they were as ready as ever to abuse; for they had abated nothing of their fraud, their intolerance, or their inhumanity. The better part, therefore, felt now how much more important were the points in which they agreed with the church than those on which they differed; and the scheme of comprehension was revived with less improbability of success than on any former occasion. But the course of events brought on a more violent crisis than Sancroft, who had this scheme at heart, could approve; and the circumstances which ensued made him who was most desirous of healing one schism, unhappily the head of another."

This crisis soon came. The King, confounded with a view of his own folly, and a sense of personal danger, fled to the continent, and left the nation temperately to settle the government in church and state, on a model embracing a general toleration to all *Protestant Dissenters*. But we shall let Southey conclude for himself. Page 507.

"Upon the important question of settling the government, which now ensued, the great body of the clergy agreed in opinion with the Primate that the best course was to declare the King incapable of the government, and to appoint the Prince of Orange *Custos Regni*, to carry it on in the King's right and name. "The political capacity or authority of the King," thus Sancroft reasoned, "are perfect, and cannot fail; but his person being human and mortal, and not otherwise privileged than the rest of mankind, is

subject to all the defects and failings of it. He may therefore be incapable of directing the government, either by absence, by infancy, by lunacy, deliracy, or apathy, whether by nature or casual infirmity; or lastly, by some invincible prejudices of mind, contracted and fixed by education and habit, with unalterable resolutions superinduced, in matters wholly inconsistent and incompatible with the laws, religion, peace, and true policy of the kingdom." The Archbishop saw that James had placed himself in this predicament, and thinking that the appointment of a Regent upon these grounds was the only just course, he believed it therefore to be the only wise one. "For it is a great truth," said he, "that the mind and opinion of every individual person is an ingredient into the happiness or ruin of a government, though it be not discerned till it comes to the eruption of a general discontent.— Things just, and good, and grateful should be done, without expectation of immediate payment for so doing, but in the course and felicity of proceedings wherein there will certainly, though insensibly, be a full return. For all things in which the public is concerned, tend constantly, though slowly, and at last violently, to the justice of them: and if a *vis impressa* happens, and carries them (as for the most part it doth,) beyond or beside what is just, yet that secret vigour and influence of particular, and private men's inclinations, brings them back again to the true perpendicular. And whoever he is, that hath to do in the public, and slights these considerations, preferring some political scheme before them, shall find his hypothesis full of flattery at the first, of trouble in the proceeding, and of confusion in the last."

Thus excellently did this wise and upright man reason; but he soon found that in a time of political troubles, good men find it easier to suffer than to act. The fear of doing wrong produced in him a vacillation, or at least a timidity of mind, which rendered him incapable of taking a decided part; and when the question was debated in the House of Lords, whether a Regent should be appointed, and the throne filled up as being vacant, Sancroft was not present

at the debate. His presence might not improbably have turned the scale, for it was carried against a regency but by a majority of two. Only two Bishops voted for filling up the throne, nine against it; and when the oath of allegiance to William and Mary was to be taken, nine prelates refused to take it. Among those, who thus chose to incur the penalty of deprivation, rather than transfer that allegiance, which they believed to be indefeasible, were Sancroft, Ken, Turner, Lake and White, five of those seven, to whose magnanimous resistance the nation was mainly indebted for its deliverance from an arbitrary government, and a persecuting religion. About four hundred of the clergy followed their example. The great body agreeing with them, and with the national voice as pronounced in Parliament, that popery is inconsistent with the English constitution, admitted the justice and necessity of the law by which all Papists were for ever excluded from the succession to the crown.

That the Nonjurors judged erroneously must be admitted; but never were any men who acted upon an erroneous opinion, more entitled to respect. Ferocious libels were published against them, wherein hints were given that the people would do well in *De-Witting* them, a bloody word derived from an accursed deed, at that time fresh in remembrance. The government however treated them with tenderness, and long put off the deprivation, which it was at length compelled to pronounce; but it is not to its honour that it reserved no provision for the sequestered clergy, considering their offence consisted only in adhering to the principle, without which no government can be secure; and that although an act was past, allowing the King to continue to any twelve of these persons a third of their former revenue, this bounty was not exercised in a single instance,—unless indeed there was an apprehension that it would have been refused if offered. If a few individuals were engaged in correspondence with the exiled family, the greater number gave no offence to the government, nor excited any jealousy, but contented themselves with practising the non-resistance which they taught. As their

opinions were not connected with any political or religious enthusiasm, there was nothing to perpetuate them; and the Nonjurors died away long before the house of Stuart was extinct.

From the time of the Revolution the church of England has partaken of the stability and security of the state. Here therefore I terminate this compendious, but faithful, view of its rise, progress, and political struggles. It has rescued us, first from heathenism, then from papal idolatry and superstition; it has saved us from temporal, as well as spiritual despotism. Whatever should weaken it, would in the same degree injure the common weal; whatever should overthrow it, would in sure and immediate consequence bring down the goodly fabric of that constitution, whereof it is a constituent and necessary part."

The *Book of the Church* is to be commended as a happy specimen of style and manner; easy and flowing, clear and perspicuous, not verbose, but abounding with well turned periods; and calculated to impress the subject he has in view, without labour on the part of the reader. His matter is well chosen, and happily connected, rendering credible the course of events—His reflections, frequently occurring, for the most part are judicious, philosophical, and indicative of close thinking on human affairs. We notice some few instances where he has availed himself of the poet's authority to coin new words, particularly *worsen*; which certainly has not been legitimated on this side of the Atlantic, whatever may be its condition in his favoured island. On the whole, as far as our voice can go, we recommend this work to the scholar, and general reader; and think it will afford them much pleasure and satisfaction in the perusal; as well as improvement of their understandings in the important concerns of religion, and human society.

POETRY.

For the Churchman's Magazine.

ODE TO DECEMBER.

THE wintry blasts of bleak December
come
With surging clouds and sifting snows
surcharged
And whistle round the rocking dome.
The blazing hearth with hissing billets
pil'd
Sheds cheerful light and genial warmth
within;
Sooth'd is the soul of cares beguil'd.

In solemn musing wrap't, I sit and feast
Imagination's eye on scenes descry'd
Far up the stream of time: the sacred
east
Proclaiming peace to sinful man on earth
When hosts angelic down the nether sky
Harmonious sang a Saviour's birth.

Above the manger's humble bed of hay
Bright beam'd the harbinger of truth's
blest morn,
Pointing the eastern sages way,
In search of him, whom holy Prophets eld
Foretold, a mighty King, mean though
his birth
Whose hand creative sceptre held.

Before his power abash'd, foul Demons
fled;
The cripple leap't; the sightless saw; the
dumb
Sang praise; the tombs resign'd their
dead.
From Olive's sacred mount beam'd forth
a light,
By Heaven inspired heralds borne thro'
earth,
Piercing the clouds of pagan night.

The altar smok'd no more to fabled
Jove;
No more the gorgeous temple peal'd
with song,
But reverent hail'd the God of Love.
Mis-nam'd philosophy with contrite awe
Before the humble name of Jesus bow'd,
And own'd submit his righteous law.

Hope wrapt in future times now smiles
serene,
Though to the parting year she bids
adieu,
And hails with joy the distant scene,
When white-rob'd peace and justice
shall combine

In one wide family earth's numerous race
With union'd hearts to sing the power
divine.

From realm to realm, O grant, propi-
tious power,
Thy name to sound, thy beams of light to
fly;
O hasten on that glorious hour,
When truth unveil'd shall shine from
shore to shore,
And pure religion reign in every heart,
Till yonder sun shall rise and set no more.

For the Churchman's Magazine.

*"Man is like a thing of nought; his
time passeth away like a shadow."*—Psalm
cxliv. 4.

FRAIL man is like a thing of nought,
On earth he has no stay;
Like fleeting shadows, swift as thought,
His time must pass away.

Yet O! remember, mortal man,
This short uncertain date
Of feeble life, though but a span,
Will fix thy future state.

If thou art cautious of the right,
Thy days shall end in peace;
And thou wilt hail the realms of light
When this frail life shall cease. P. L.

For the Churchman's Magazine.

HYMN.

*When the bell is tolling for the interment
of a corpse.*

Hark! now the solemn peal begins,
And sounds the sad alarm;
Forsake, it cries, forsake your sins,
And shun impending harm.

Behold the corpse approaching near,
View there your transient state;
Bestow at least one pious tear,
And with submission wait.

'Ere long this melancholy scene,
Shall on your hearse attend;
With haste employ the space between,
To make of God your friend.

Then shall your mind feel sweet repose,
Nor care disturb your rest,
Virtue alone this peace bestows,
And thus rewards the blest.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

THE Worship, Ministry, and Principles of the Protestant Episcopal Church briefly defended and explained. By an Episcopalian—Geneseo, New York, 1825.

The Thirty-nine Articles of Religion in question and answer, confirmed by proofs out of Holy Scripture: proper to be taught in Sunday Schools. By Andrew Fowler, A. M.

Collectanea, or miscellaneous observations; religious, moral, and entertaining. By Andrew Fowler, A. M.

A Sermon delivered before the Convention of the Diocese of New-York, in Trinity Church, on Tuesday October 19, 1825. By Samuel H. Turner, D. D. Professor of Biblical Learning, and the Interpreter of Scripture in the General Theological Seminary of the Protestant Episcopal Church.

Notes on the Epistle to the Romans, intended to assist students of Theology and others who read the scriptures in the originals. By Samuel H. Turner, D. D. &c.

This work strictly answers to its title, being a collection of concise notes and criticisms on the original text of the Epistle to the Romans, intended for the use of Students in Theology. It is accompanied with an Essay not noticed in the title page, primarily addressed to students, but containing many remarks useful for all. From this Essay we will subjoin the following extract:

"In this country, few men, it is presumed, enter the ministry, through pecuniary considerations. Expectations of this nature cannot be greatly influential, because there are very few situations, in which they can ever be realized. But it is not improbable, that, in some instances, other worldly considerations may have too much weight.—The idea of respectability of character, which is universally connected with the ministerial profession, where the decencies of life and the benefits of Christianity are recognized, may readily induce a young man to offer himself as a candidate for the Gospel ministry, who has no call to the office. Private inducements may also become the chief mo-

tive in determining the choice. It is not intended to say, that such considerations should never, in any case, have any weight at all; certainly they may sometimes serve to decide the judgment; but they should never become the paramount motive. If this be not, a pure desire to advance the glory of God, by maintaining and promoting the influence of the Gospel on the hearts of men; if it be not, a wish to advance the everlasting interests of those, with whom the pastoral relation shall be formed; if it be not, a real love for the souls of others; it is not to be expected that such a candidate will be either useful or respectable. Not useful, (I mean to the spiritual interests of his congregation,) because, however accurate may be his knowledge of theology as a science, to which criticism and history, and philosophy become tributary, he is ignorant of it as a practical system, operating on the heart, and refining the affections, and sanctifying the motives. In him the uninformed finds no instruction, the inquiring conscience no guide, the lost sheep no pasture. Through the superintendence of Providence, he may be made, in some degree, unexpectedly useful; but such a result is not reasonably to be anticipated. Nor is his respectability any more probable. For, although as "God's ambassador," the minister of Christ may claim the respect which is due to such a station, yet mankind will never pay to the Clergy that deference which the office claims, if their characters be at variance with its obligations. Power may indeed compel the people to show an appearance of respect, but it is piety, ability to perform the duties of the office, and the actual and careful performance of those duties, which only can elicit the honour of the heart. And in the present day, even that weak defence is, in a great measure, abandoned. The time has been when the civil authority was glad to shelter herself under the wings of the ecclesiastical, and there congratulate herself in the protection of so powerful a defender. But that time has long since passed by, and arrogant pretension has been consigned to its merited contempt. The clerical

character must support itself, by the conduct of those who bear it. The office is honourable, but it depends upon the individual, to make the honour, which it challenges, personal."

A Universal Biographical Dictionary, containing the lives of the most celebrated characters of every age and nation, embracing Warriors, Heroes, Poets, Philosophers, Historians, Politicians, Statesmen, Lawyers, Physicians, Divines, Discoverers, Inventors, & generally, all such Individuals, as from the earliest periods of history to the present time, have been distinguished among mankind; to which is added a Dictionary of the principal Divinities and Heroes of Grecian and Roman Mythology, and a Biographical Dictionary of eminent living characters. New-York, 1825.

This work was sometime since announced to be published by subscription. It has recently appeared. And so far as we have examined is correct, and much to be relied on, for the information it contains. It is very copious in Names: and the characters chosen sufficiently celebrated to deserve a

place in such a Compilation. As a Manual of convenient reference, in conversation, when doubts arise in regard to the age, country, or characters of men, who may chance to be mentioned, it is highly deserving of notice. For this purpose it should lie on the student's table; and be readily come at by every party assembled for literary, and even amusing conversation.

THE ERIE CANAL.

The completion of this magnificent work was celebrated at New-York, on the 4th November, with splendid and appropriate preparations. Compared with other occasions of rejoicing, the pious and benevolent mind dwells upon this with peculiar complacency. A battle was indeed won. But it was a victory over insensate nature. No human blood was shed. No widows and orphans were made; but on the contrary, in its consequences, comfortable provision is made for thousands, who may become such by the act of providence. It is a noble specimen of the achievements of human art, and an honour to the genius and enterprise of our Country.

ECCLESIASTICAL INTELLIGENCE.

On the 10th of November, the Rt. Rev. Bishop Brownell, met his Clergy in Convocation, at Woodbury. Morning prayer by Rev. Mr. Benham of New-Milford; and a well adapted Sermon by Rev. Mr. Wheaton of Hartford. After sermon, the Holy Rite of Confirmation was administered, with a highly appropriate Address from the Bishop. The congregation was large, serious and attentive.

The business that ensued was not of an interesting nature. It was only resolved to recommend to the Convention in June next, to alter the time of the Annual Meeting, from the first Wednesday in June, to the second in May. The utmost harmony and unanimity prevailed.

From the Christian Journal.

GREEN BAY MISSION.

Our readers have already been ap-

prised of the appointment of the Rev. Norman Nash, by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, as missionary at Green Bay. Some accounts have recently been received from this gentleman, detailing the circumstances of his arrival at that station, and giving some description of its situation, and of the manners, &c. of the Menominee and Stockbridge tribes of aborigines, among whom he intends to reside, and to administer the duties of his appointment. The communications of Mr. Nash are published in the Philadelphia Recorder: they are too long for our purpose, but we extract the following notice, which is appended to them by the executive committee:—

"It is a subject of great satisfaction to the executive committee, that the long desired object of an Indian mission, under the care of our church, is

about to be accomplished. Episcopalians must reflect, that in order to its successful prosecution, the work will require an increase of labourers, and great expense. The society will devote itself chiefly to the education of Indian children in the principles of Christianity, and in the arts of civilized life; and in the prosecution of its plan, will form as many schools as they can provide with teachers and means for their support. Some donations to the Green Bay mission have already been received. Others are respectfully solicited. The Episcopal clergy are particularly requested to interest themselves in this matter. The mode in which they will aid the cause is left to themselves; the duty is imposed by the authority of the church.

"GEORGE BOYD, } Sub Com-
"JACKSON KEMPER. } mittee.
"Philadelphia, Oct. 18, 1825."

OBITUARY.

Died—At Plymouth, Nov. 8th, aged 30, Mrs. ROSETTA, wife of Mr. Stephen M. Mitchell, and daughter of Capt. Amzi Talmage, after a pining illness of about eight years, which she endured with almost unexampled patience and christian resignation. Her life, for a considerable part of this time, was imbittered with almost incessant pain; yet in all her sufferings she was never heard to murmur. When exercised with excruciating pain, her language was of this sort—"God is good, just, and merciful. It is his will that I should suffer, and it becomes me to submit. I know in whom I have believed, and in whom I have put my trust. My hope and confidence are in my Saviour's merits; and in contemplating him who died to purchase my redemption, is all my real comfort. My earthly tabernacle is wasting away with painful disease, but I trust I have a house, not

made with hands, eternal in the heavens." Such was the manner in which she looked forward to her gradually, but evidently approaching dissolution.

In her protracted illness, it was indeed to her a subject of deep regret, that she must be so long kept from worshipping God in his holy temple. She was anxiously desirous to unite in praising her great Creator, with that church, to whose communion she had been an ornament from her youth. But her anxiety carried no appearance of impatience. She submitted to her lot without repining. In her long confinement, she appeared to take much delight in religious contemplations: and that composure, and apparent christian resignation, which shone so conspicuous in her life, forsook her not in the hour of death. She seemed to view the approach of the grim tyrant, which many so much dread, as the time when she should find a happy deliverance from all her sufferings, and a joyful admission to boundless bliss.

Serene her mind, when death drew near,
Her faith had banished every fear;
She trusted in her Saviour's love,
And looked for joys to realms above.

Died—At Cheshire, Oct. 26th, Mr. STEPHEN JARVIS, aged 51. He was a native of Norwalk, in this state—a nephew of the late Bishop Jarvis. He has resided in Cheshire somewhat over 20 years, where he established a fair character for integrity, benevolence and humanity. He was steady in his attachment to the Episcopal Church in which he was educated, and a constant attendant on her public services and ministry; a useful citizen and member of society—A kind husband, and indulgent father.—He has left a widow, and a numerous family of children; the most of them young and needing his fatherly care. He died after a few days illness, firm in the hope of a blessed immortality.

NOTICE TO CORRESPONDENTS.

The Collects of the Church versified, is received, and under consideration.

ERRATA.—The reader is desired to correct the following errors, in our number for November:—

Page 228, col. 1, line 10, from bottom, for *musk* read *must*.

Page 246, col. 1, line 20, from bottom, for *divided* read *decided*.

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To Agents and Subscribers.

THE whole edition, 1000, of this publication being exhausted, the present number is increased to 1250. And in case subscribers enough should come in to cover the expense, it is intended immediately to reprint the first six numbers. Agents and other patrons of the work are therefore requested to make additional exertions, giving to subscribers their option, to take the back numbers, or commence with October.

T. BRONSON, *Editor.*

FOWLER'S EXPOSITION OF THE

Book of Common Prayer,

Will shortly be printed at the Press of Messrs. Starr & Niles. Subscriptions will be received by the several agents of the Churchman's Magazine.

✠ The work is recommended by Bishop BOWEN, of South-Carolina, and by Bishop BROWNELL, of Connecticut; as well as by divers of the Clergy of each of those States.